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THE CONVERTED CATHOLIC

(Title Registered U. S. A. Patent Office, 1919.)

TO SIN BY SILENCE

To sin by silence when we should protest
Makes cowards out of men. The human race
Has climbed on protest. Had no voice been raised
Against injustice, ignorance and lust,
The Inquisition yet would serve the law
And guillotines decide our least disputes.
The few who dare must speak, and speak again,
To right the wrongs of many.

FATHER O'CONNOR AND HIS
WORK

BIBLE FOES WIN IN
CALIFORNIA

DECEMBER

1922

331 West 57th Street,
New York City.

DEC 22 1922

THE CONVERTED CATHOLIC

An International Magazine

Published Monthly by Christ's Mission,
331 W. 57th St., New York, N. Y.

*Devoted to the Instruction of Roman Catholics Regarding the Evangelical
Faith, the Enlightenment of Protestants to the Aims of the
Roman Hierarchy, and the Spiritual Well-being of All.*

(Founded 1883)

By the late Rev. James A. O'Connor (*Sometime Priest of the Church
of Rome*)

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THE CONVERTED CATHOLIC

"When thou art converted strengthen thy brethren."—Luke 22: 32.

Vol. XXXIX

DECEMBER, 1922

No. 12

The subscription price of this magazine for Priests of all Catholic Communions, and for Ministers and Theological Students of all Protestant Denominations is only One Dollar a Year.

The Virgin Mary Robbed Again

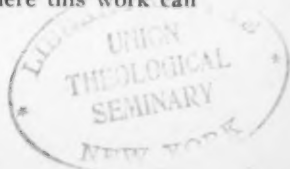
An Oswego, N. Y., despatch to the New York "Globe" (Nov. 9), said: "Gold rings, bracelets, and chains, valued at \$250 were stolen from the statue of the Virgin in St. Joseph's Catholic Church here during last night."

When and Where the Priest's Advertisement Appeared

In connection with the advertisement of Father Halbleib, of Danville, W. Va., offering salvation for sale at "your very own price and on your very own terms," in our last issue, it should have been said that this offer was thus made in "Our Sunday Visitor," Huntington, Ind., dated September 24, 1922. Ours was a photographic reproduction of it.

Christ's Mission and Books New and Old

Arrangements are in progress by which we shall shortly be in a position to obtain practically any book issued by any publisher on any subject connected with Catholic or Protestant matters—historical—theological—biographical, on receipt of the price. If any subscribers or friends have such old books in their attics or libraries that are "never used," we should be glad to receive them. If any reader has a copy of "The Great Conspiracy" by General T. M. Harris, member of the military commission that investigated the assassination of Abraham Lincoln, we should be pleased to receive it. We would also appreciate information as to where this work can be obtained.



The Catholic Novel "Vocations"

If you have any friends who are sending their children to convent schools, or who look upon those institutions with ignorant favor, you would do well to obtain a copy of this book from our office (Price, \$2.00), read it yourself and then lend it to those friends. There is nothing in it to offend the most fastidious taste, nor is there a line to suggest that the author has ever even heard of any Protestant teaching whatever. These two features add greatly to its value, in our opinion. A well-written book, filled with living people, who are described without animosity, it gives an excellent presentation of the working out of Catholic doctrine in daily life.

Priestly Contempt for Our Courts

According to "The New York Times" (Nov. 7), two Orthodox Greek priests have been fined for contempt of court by Supreme Court Justice Harry E. Lewis, in Brooklyn. They are the Rev. Alexander Memolfsky, acting head of the diocese, and the Rev. Constantin Buketoff. They were fined \$250 and \$50, respectively.

The Rev. John S. Kedofsky, Pastor of the Church of the Holy Virgin, East New York, said that several months ago he obtained an injunction forbidding the other two priests from interfering with him in his pastorate; and the Rev. Mr. Memolfsky had placed the Rev. Mr. Buketoff in charge of the parish. In spite of the injunction, the other two priests had interfered with him, the Rev. Mr. Buketoff actually taking the pulpit.

Wise Italian Catholics Ignore Irish Priest

According to "The Jersey [City] Journal" (Nov. 6), on the preceding day Rev. T. C. Monaghan, priest of St. Paul's Church, Greenville, went to the Victor Emanuel Lodge of the Sons of Italy, and ordered the children of the lodge members who were having religious teaching there, to leave that place and go to his Sunday School.

According to Mr. Cafiero, president of the lodge, Michael Lorello, Michael Desiscio and Henry Rossi, about eighty chil-

dren were gathered receiving religious instructions from Miss Caroline Sanadres and Miss Anna Ladisa, who had been secured by Mr. Cafiero to teach the children, when Father Monaghan came into the room and asked the children where their parents had told them to go. The children, it is said, answered that they had been sent to the lodge rooms. Some of the children went with him, but a large number remained. Mr. Cafiero stated that the Italians of the district insist on having their children go to the school being conducted by the lodge, and that they will continue to send them in spite of Father Monaghan.

How Mass is Said in Rome

Mr. J. A. Kensit, of London, visited Rome recently and in one of his articles in "The Churchman's Magazine," describing many things he saw there, he says:

"The Mass has many attractions for the unregenerate heart. Its chief attraction, according to "Anglo-Catholic" and Roman Catholic apologists, is this, that it is a moving panorama. In many churches in Rome we witnessed its celebration, but we were struck by the absence of much of the fussiness of the up-to-date Ritualists in England. On ordinary occasions a server at the altar would be in his ordinary clothes without even cassock or cotta. Carelessness and irreverence were conspicuous, whilst it was particularly repulsive to an Englishman to see a spittoon at nearly every altar for the use of the priest and his assistant. Large notices are set up near the front of the churches requesting the congregations not to spit. A priest would be saying Mass at one altar and might be half-way through when another priest would strike up singing Mass at an altar close by. When his voice proved more melodious, and the ritual acts were somewhat more boldly carried through, many of the congregation of the first priest would desert in order to see the second priest and to join in the spectacle at the rival altar."

No wonder that the citizens of Rome have a proverb to the effect that if Rome is seen the "faith" is lost—"Roma veduta, feda perduta."

THE WORK OF FATHER O'CONNOR

The Fortieth Anniversary of the publication of this Magazine seems an appropriate occasion to give the friends of Christ's Mission some information about the life and work of James A. O'Connor, the Founder of both. This task is rendered somewhat difficult because he left little on record concerning his early years and his pioneer efforts in New York. We give below an outline of an address delivered at Brooklyn, on March 27, 1887, taken from Vol. IV of *THE CONVERTED CATHOLIC*.

I was born in old Ireland not far from the beautiful Lakes of Killarney, about forty years ago. I speak of "old Ireland" because there is a "New Ireland" established in this country—in all our large cities, and in Massachusetts especially—that is not quite the same as the Ireland of my youth. I have nothing but pleasant recollections of my early life. My parents, and their parents, and theirs, going back for hundreds of years, were all Roman Catholics.

Many of my relatives had been priests, and my mother was very anxious I should be one. I went to school at home until I was eighteen; then I went to Paris, France, for a number of years. Then I came to this country and studied in St. Mary's Seminary, Baltimore. Sixteen years ago I was ordained a priest in Chicago. I tried to do right, to set a good example to my people, and they all loved me; for Catholics are very fond of their priests. I married them, baptized their children, buried their dead, and heard their confessions. Ah! you don't know what that means. Here, you big boy in the center of the Church, come up here and tell me all the bad things you did last week. You won't do it? Well, my people would come to me, I would sit down [suited the action to the word] and they would tell me all their wrong-doings. And then I would give them absolution, and tell them their sins were all forgiven, and they went away comforted. I would also confess my sins to a brother priest, and get his absolution. I did not know that I could go to God for myself alone.

After a while I became very much dissatisfied at many things in my Church. I saw my ministrations did not make

the people any better. Their confessions of sins were always about the same. God did not seem to have anything to do with them, except a very few, and they were the persons who could best get along without a priest. I was not happy in discovering flaws in the church of my fathers, and in finding out errors and mistakes in bishops and priests whom I desired to honor. But I could not shut my eyes to the false teachings of the Church, and as I could not wink at them, I said to myself, I will leave them forever. I had a hard struggle to do it. I contended with myself. I told my confessor all about it, and I told my bishop. Both said I would go to the bad if I did not mind my business as a priest. But I was sick of it. So I left Chicago, where I had been priest and began to study medicine.

It is like taking a bitter pill for me to go on speaking in this way of myself—that is like all pills except what your honored president, Dr. Close, gives to his patients—they are all sweet I hope. But I must run on with my discourse by telling you that I was not happy in my medical studies, for I had always been spiritually minded, and I had been brought up a teacher of religion. I had been seeking to do the will of God, even as a priest, and I could not be happy unless I could find the way of the Lord for my own soul.

I came to New York about eight years ago. One evening a friend said to me, "Have you told all your trials and troubles and sins to Jesus?" I shall never forget that night. I learned from this friend how Jesus hears everyone who honestly and sincerely cries to Him; how He wants no one to interfere between Himself and the sinner. I told all to Jesus, laid before Him the sins of my life, and asked His forgiveness. The friends and acquaintances of my life did not know my sins, but Jesus did, and I asked Him to wash them away. You know what His promises are: "I will blot out your sins; I will bury them in the depths of the sea; I will remove them as far as the east is from the west" and so on. You all know these promises, and I hope you will fully know how true they are, as I did.

Up to that time I did not intend to preach, for I did not

know what to preach and did not wish to offend my beloved parents and friends. But after I was converted—that's the only word that can express the change that had come into my life—I was constrained to preach the true way of salvation through and by the Lord Jesus Christ to the Catholic people. My influence as a priest was very great among them, and I knew I could turn it to good account in teaching them the way of the Lord. Thus it is that I began to preach in New York to the Catholics whom I could get to listen. Many, many have heard the word and have been blessed by it. I know only one doctrine—salvation by the blood of Christ; I know only one way—repentance towards God and faith in the Lord Jesus Christ; I know only one rule of faith and practice—the Bible as the revealed Word of God, to be believed from cover to cover. All this I preach to the Catholics in opposition to the powers of evil that would keep them in sin, and to the power of the Church of Rome that would keep them in ignorance and superstition. I do not blame the priests for not teaching the people better, generally they do not know better themselves. But they must be made to stand aside and let the people see that there is only one real priest—the great High Priest, Jesus, the Son of God, who ever liveth to make intercession for those that believe in Him. The Catholic people believe in Him, but the priests will not let them come to Him. I preach that the people have a right to come to their Lord and their God, who has purchased them at a great price, even His own blood, and that no power on earth has to come between the repentant sinner and the loving Saviour. The Catholic people gladly hear that doctrine, and every year great crowds of them have attended our services in Masonic Temple, New York; more this year than ever before. How many of them become converted? you will ask. It is hard to tell. Our work is in great measure an educational one—teaching the people how to lean upon and trust in the power of God rather than in the priests as now. The conversion and salvation of the soul is the work of God, not of man. Hence we leave to God the fruit of our labors. But He shows us many, many conversions. We have formed no

Church; our work is a missionary one. There are enough churches and denominations in the world to which the Catholics can go after they are converted—when they become like other Christians.

I have received many priests out of the Roman Catholic Church, and given them a hearty welcome. But only a few of them can be induced to enter upon the work of preaching to the Catholics. There is no salary for them, and they find it more agreeable to become pastors in the various Protestant Churches. But though I have no salary myself, I believe God will sustain me in the work, and that in time means will be provided for keeping the others also at work.

* * *

Concerning Celibacy of the Clergy

In a letter to Cardinal McCloskey, on the celibacy of the clergy, written very early in his ministry in New York City, and quoted in "The Protestant Review," March, 1918, Father O'Connor wrote:

"I well remember the time of my own ordination to sub-deaconship and deaconship in the chapel of St. Mary's Seminary, Baltimore, by Bishop Becker, of Wilmington, Del., June 29, 1871, and my ordination to the priesthood by Bishop Foley in Chicago, December 23d, same year. And I here publicly say that at no time did I make a vow of celibacy, nor did the score of young men who were ordained with me the same year from the same seminary. I have inquired of many priests who were ordained by different bishops in America and Europe, if they had made any such vow when they were ordained, and their answer was that they had not. I have consulted the "Pontificale Romanum" and manuals for the ordination of priests, and there is not in all of them any such vow exacted from those who present themselves for ordination."

* * *

This letter to the "New York Herald" which appeared in the issue of October 17, 1891, is taken from THE CONVERTED CATHOLIC for November of that year:

"Under the heading 'O'Connor Not a Priest,' a communication from an anonymous correspondent signed 'H,' appeared

in the 'Herald' October 15, 1891, in which it is said that I 'was never a priest, nor even the recipient of minor orders in the Church,' and that I 'was a student, and for sufficient cause was dismissed.'

"In July, 1887, the same statement was made 'on the authority of a Roman Catholic layman.' I replied to that, as I do now, most emphatically that I was ordained a Roman Catholic priest in Chicago by Bishop Foley in 1871, and officiated as a priest of that diocese until I renounced the priesthood and the Church of Rome in 1878.

"I never was 'dismissed' as a student or priest, but voluntarily withdrew from the Roman Church. For the last twelve years I have been laboring in this city for the conversion of the Roman Catholics, and for this some of my former friends do not love me.

Respectfully yours,

James A. O'Connor,

Editor of THE CONVERTED CATHOLIC.

* * *

Before the outbreak of war in Eastern Europe in 1876, known as the Bulgarian war, there was much speculation as to the attitude of Germany, France and other European Powers. The subject was discussed at that time at the dinner table of the writer [Father O'Connor] when Bishop Foley, of Chicago, was the principal guest. He was what is called "a good fellow," not much given to prayer or study, and a thorough ecclesiastic. Among the other guests at the dinner was an Italian priest who had recently come to Chicago from Europe, and who was held in high esteem in the councils of the Roman Catholic Church.

In the course of conversation the hope was expressed by the Bishop and this priest, Morini, that there would be a general war; in that case only could the Pope expect to regain his Temporal Power. When all the nations of Europe should be embroiled in war the "Holy Father" would be called in as peacemaker, and Italy would be forced to surrender to him the city of Rome. The writer endeavored to combat the idea that the Pope desired war with all its horrors, but he was

quickly talked down. Again and again was the hope expressed by these high ecclesiastics that there would be a general war. That hope has not been abandoned by the Pope and his advisers.—THE CONVERTED CATHOLIC, May, 1891.

[Father O'Connor more than once in conversation with the present Editor, referred to this episode as having been one of those things that so disturbed his mind as to cause him, finally, to leave the Roman Church.]

* * *

On page 378 will be found a typical example of his Letters to Cardinal Gibbons, which in itself gives a fairly complete example of the scope and spirit of his propaganda, both written and spoken.

* * *

SOME OF FATHER O'CONNOR'S PARAGRAPHS

THE CONVERTED CATHOLIC for August, 1889, says: "The legal name of our Society for the conversion of Roman Catholics is 'Christ's Mission,' The New York Supreme Court judges would not allow a society to be incorporated 'For the Conversion of Roman Catholics'—a significant tribute to the Irish vote."

* * *

THE CONVERTED CATHOLIC for May, 1891, says: "A Board of Trustees for this work has been organized and incorporated under the title of 'Christ's Mission' composed of the following gentlemen: John Curry, an elder in the Thirty-fourth Street Presbyterian Church, Wm. Campbell, an elder in Dr. John Hall's Church [Fifth Avenue Presbyterian]. Andrew Neil of the Charles Street United Presbyterian Church; Rev. J. Stanley D'Orsay, of the New York East Conference of the Methodist Episcopal Church, and Bible House architect; Rev. James A. O'Connor, pastor of the Reformed Catholic Congregation."

* * *

The death is announced of the oldest priest in Ireland, Rev. Bartholomew O'Connor, parish priest of Milltown. He was ordained a priest in 1825, was fifty years parish priest of Milltown, and was ninety-two years old at the time of his death. He was a man of learning and ability whom his brother priests

more than once honored with the nomination for the position of bishop, but he was too independent to please the authorities at Rome. His funeral took place October 7; the deceased was a granduncle of the Editor of THE CONVERTED CATHOLIC.—Issue of Dec., 1890 * * *

The school question is one that must be settled in favor of Rome, unless constant vigilance be exercised "We will worry the American people, as the Irish are worrying the English, until we gain control of the public schools" said an intelligent Roman Catholic recently—THE CONVERTED CATHOLIC, Jan., 1886.
* * *

The Bishop or priest who attacks the public schools is sure of his reward. Bishop Katzer of Green Bay, Wisconsin, who successfully led the fight against the public schools of that State at the election in November has been appointed by the Pope to the archbishopric of Milwaukee.—THE CONVERTED CATHOLIC, February, 1891.
* * *

If we published the addresses of the converts from Rome mentioned in another page, they would be boycotted and persecuted to death.—THE CONVERTED CATHOLIC, April, 1891.
* * *

Exclude your Protestant Bible and all direct and indirect religious instruction from your public schools, and you will not render them a whit less objectionable than they are now, for we object not less to purely secular schools than we do to sectarian schools.—"Catholic World," Aug. 1871, quoted in an article by Rev. Dr. John Lee, THE CONVERTED CATHOLIC,
* * *

THE A. X. R. C. F.

As we go to press we receive the Constitution of "The Australasian Ex-Roman Catholic Fraternal," from Sydney, Australia. The document is signed by five Protestant ministers who were formerly Roman Catholic priests, and will be given in full in our next issue; among its purposes is that of Christ's Mission itself—the evangelization of the Catholic people. If you know any converted Catholics who are members of Protestant churches, please send their names and addresses to our office.

FOES OF BIBLE WIN IN APPELLATE COURT

The New York "World" (Nov. 2), had a San Francisco despatch saying that the District Court of Appeals had reversed the Superior Court of Fresno County which had "decreed that the trustees of the Selma High School could purchase a dozen Protestant Bibles for use in classes." Elbert L. Evans had sued to restrain the purchase. The despatch does not say whether Mr. Evans represents the Roman Church or not.

The Appellate Court, in an opinion by Justice Nourse, says: "While Protestantism may not be a 'sect' in the strict interpretation of the term, the Protestant Bible contains the precepts of many of the Protestant denominations and the 'denomination' is merely another term for 'sect.' Controversies have been waged for centuries over the authenticity of various translations, each sect insisting its version is the only inspired book. As a result, men fail to consider any Bible for literary or historical value, but bar all from the schools for fear children might absorb some doctrine adverse to the teaching of their own denomination. The King James Bible, adopted by Protestants as their book, is objectionable to those who do not follow that faith. It is thus a book of sectarian or denominational character within the meaning of the Political Code."

The sole question for determination was whether the King James version was a sectarian book. Statutes from the Political Code, as follows, were cited:

"It shall be the duty of Boards of School Trustees to exclude from schools all books of sectarian, partisan or denominational character.

"No publication of a sectarian, partisan or denominational character must be used or distributed in any school or school library, nor must any sectarian or denominational doctrine be taught therein."

It was also cited that the California Constitution provides:

"No public money shall ever be appropriated for the support of any sectarian school; . . . nor shall any sectarian doctrine be taught or instruction therein permitted, directly or indirectly, in any common schools of this State."

OREGON APPROVES "COMPULSORY SCHOOL BILL"

A Portland despatch to the New York "World," Nov. 9, said that the latest figures on the bill were (with a few precincts lacking) 106,996 to 93,349. According to the despatch, the purpose of the bill was thus stated on the official ballot:

"Requiring any parent or guardian or other person having control, charge or custody of a child over eight and under sixteen years of age, from and after Sept. 1, 1926, to send such child to a public school during the entire school year, excepting (a) children physically unable; (b) children who have completed the eighth grade; (c) children between the ages of eight and ten living more than three miles from a public school, except where transportation is furnished; (d) children taught by parent or private teacher." The bill goes into operation in 1926. The chief objections to the Papal parochial schools (and which do not apply to Protestant schools of similar character) are: 1. That the whole aim of the instruction is to make the Priest (who is himself the official agent of a theocratic autocracy) the chief source of authority in the life of the individual: that the official teachings of Popes Pius IX, Leo XIII and Pius X are in direct opposition to those of our fundamental political institutions; and that the whole system tends to destroy the sense of individual responsibility to the community and the State which is absolutely necessary to the proper discharge of his public duties by every citizen of this Republic. A paragraph in another paper says that a number of silly "Protestants" supported the Papalists in their opposition to the bill, forgetting that Rome, if it had the power, would not only speedily shut up their schools, but their churches as well, not to say themselves, if they refused to go to Mass.

DR. BAILEY'S FIVE AFFIRMATIONS

In a letter to Dr. Belford, pastor of the Church of the Nativity, Brooklyn, in the "Prospect Heights Bulletin," Nov. 2, Dr. E. D. Bailey, of Prospect Heights Presbyterian Church, sets forth the following propositions, which he challenges the Roman priest to controvert:

I affirm positively that Jesus Christ has nowhere in the New Testament designated or authorized any one on earth to be a "Pope," or to be His "Vicar," or to be "Pontiff," or to be the "successor to St. Peter," or to exercise lordship over His Church or to be the civil ruler of the earth.

I affirm positively that Jesus Christ in the New Testament has nowhere established the "Roman Catholic Church," that He does not mention such a Church, that He never gave the church at Rome any priority or preeminence or superior authority over the churches in other cities or towns, or bestowed on that church any power or authority which was not equally bestowed on each and every other church.

I affirm positively that Jesus Christ in the New Testament has nowhere authorized a Roman Catholic "Pope," or "Cardinal," or "Priest," or any other Roman Catholic dignitary, to hear confessions of sins and to forgive the sinners, or to consign any person to "Purgatory," or to pray any one out of "Purgatory," or to impose penances on any person, or to issue "indulgences."

I affirm positively that Jesus Christ in the New Testament has nowhere authorized or established the "Roman Catholic Mass," or anything resembling it; or empowered Roman Catholic "Prelates" or "Priests" to transform bread into the actual flesh of our Lord, or to transform wine into His blood; or to transform common water into "holy water"; or to teach the people to pray to the "Virgin Mary," or to pray to any saint, or worship any saint.

I affirm positively that the Roman Catholic Church, with its "Pope" its "Cardinals," its "Priests" and other prelates; with its "Mass" its "Confessional," its claim to infallibility, its lofty assumption of authority and power over religion and civil government, its haughty attitude of superiority over other Churches and its claim of monopoly of divine favor; I affirm positively that it has no sanction in the New Testament, that it is not founded on the word of God, that it does not conform, in its most conspicuous teachings and customs, to the New Testament, that it does not conform in spirit or method to the teachings of Jesus Christ.

The Gospel in the Douay (Catholic) Bible

The copy of the Douay Bible used here was published by John Murphy Company, Publishers, Baltimore, New York, Printers to the Holy See. It bears the "Approbation" of Cardinal Gibbons, dated "Baltimore, Sept. 1, 1899," in which His Eminence describes it as "an accurate reprint of the Rheims and Douay edition."

"Search the Scriptures, for you think in them to have life everlasting: and the same are they that give testimony of Me."—John 5: 39.

And she shall bring forth a son: and thou shalt call his name Jesus. For he shall save his people FROM their sins.—Matthew I, 21 (capitals ours).

Behold the Lamb of God, behold him who taketh away the sin of the world.—John I, 29.

God so loved the world, as to give his only begotten Son: that whosoever believeth in him, may not perish, but may have life everlasting. For God sent not his Son into the world, to judge the world, but that the world may be saved by him.—John III, 16-17.

Jesus answered, and said to her: Whosoever drinketh of this water, shall thirst again; but he that shall drink of the water that I will give him, shall not thirst for ever.—John IV, 13.

And Jesus said to them: I am the bread of life: he that cometh to me shall not hunger: and he that believeth in me shall never thirst.—John VI, 35.

Him that cometh to me, I will not cast out.—John VI, 37.

Jesus Christ, yesterday, and to-day; and the same for ever.—Hebrews XIII, 8.

Behold, I am with you all days even to the consummation of the world.—Matthew XXVIII, 20.

Fear not, for I have redeemed thee, and called thee by thy name: thou art mine; when thou shalt pass through the waters, I will be with thee, and the rivers shall not cover thee: when thou shalt walk in the fire, thou shalt not be burnt, and the flames shall not burn in thee: For I am the Lord thy God, the Holy One of Israel, thy Saviour. Isaiah XLIII, 1-3.

No religion is of any value to a man that does not make him better and happier than those around him who have it not. Religion really is not a matter of "creed" or sect, but is in effect the practical expression of a man's attitude to God, and God's attitude to him.

You may be physically "born into" a man-made "church" or denomination, but you cannot be born into religion of any kind. But you, like all other persons in the world were "born in sin." Sin is the great curse of the whole world, and is realized to be so by every nation, kindred and tribe of the human race. Further, even the most degraded people have from time immemorial taken measures to propitiate the unseen powers by prayers, or sacrifices, or both.

Many have been the attempts during past ages to release the race from the consequences of sin. Schemes of ethics have been devised, gods have been invented, and strenuous efforts have been made by many men in many lands and in many forms to work out their salvation not only from the results of sin, but from sin itself. And many such systems are in operation to-day—in spite of the fact that their failure is written large across all the countries in which they are perpetuating centuries-old futilities.

It is worthy of note that among all the human beings who have striven to find a remedy for sin, One—and One only—has ever claimed the power to deliver from sin, and to afford such a deliverance that the man who receives it gets so definite an experience that he is made aware of it, and also that releases his soul and heart from the burden of "condemnation" that has hitherto oppressed it in such a way that he never "thirsts" again and he "hungers" no more. He is reconciled to God, and more than that, lives every day in the consciousness of the divine favor, and the enjoyment of the fact that in the hour of death he will know, as he can never know before, what the Apostle Paul meant when he said it was "a thing by far the better" "to be with Christ" (Philippians I, 23).

The occasion for the presentation of the foregoing Scripture texts and observations is to be found in the following paragraph taken from an article entitled "Lenten Sermons of

'El Duque Job' " from the pen of Manuel Gutierrez Najera, in the October issue of "Inter-America." This magazine represents the highest type of intellectual thought in the various countries of South America, and forms an interesting survey of the results of four hundred years of the Papal cult, in lands upon the national life of which, Protestantism has as yet made no considerable impact. The tree is known by its fruits, and "Our Sunday Visitor" (Nov. 12, 1922), writes thus of some of these nations: "Those Catholic countries, so-called, in which the Catholic Church has been forcibly prevented from carrying out its system of popular education are frequently mentioned as examples of the Church's supposed fostering of ignorance. But to cite an obscure South American Republic, where the Church has been barely tolerated by the Government, religious orders banished, Church property expropriated, and where, in addition, the population is composed largely of Indians and half-breeds living under tropical conditions, and then to compare such a country, educationally, with, say, the United States, is manifestly unfair."

As there is not even any suggestion that these various hostile acts have been due to any Protestant influence, the only conclusion can be that the brand of religion taught by the Roman Church fails to satisfy either the national body politic, or the individuals that make up those States.

Mr. Gutierrez Najera in his article, however, sets forth something of the mental conception of intellectual South America in respect of our Lord Himself, in so far as His life and work have been presented to them. He writes:

If I were a pessimist—but why should I be?—I should pray this prayer to the Redeemer every night: "My Jesus—that is, not mine, but everybody's Jesus—Jesus, BE BORN AGAIN, for there are many paralytics and many Lazaruses and many Magdalens, and thou alone didst heal, raise, forgive! It seems that these people no longer remember thee. All are like those abandoned egoists that left the poor paralytic lying deserted on his pallet, without helping him, without taking him up, in order that he might enter the miraculous bath. For healing, they charge; to raise, they are unable; to pardon, they are unwilling; LORD, BE BORN AGAIN, FOR THY MERCY'S SAKE! (Capitals ours.)

Somewhat curiously, this almost piteous plea to the loving Saviour is followed, three pages further on, by an extract from a work, "Jesus Christ: Our Saviour's Person, Mission and Spirit," by Rev. Father Didon, O. P., a French priest, that might have been written by Father O'Connor himself (on the conversation of Jesus with the Samaritan woman at the well of Sychar). Mr. Najera significantly says of Father Didon that he "has not yet been excommunicated." This is the first article dealing directly with religion that we have yet seen in this magazine, and it has been welcome at our office for a long time.

Mr. Najera, alas! does not know that Jesus is not only still alive, but that He is right there in his own city, not only able, but willing, to "heal, raise, forgive" every "paralytic" "Lazarus" and "Magdalen" in it. The priests of Rome have never told him that Jesus is strong to deliver and mighty to save from the uttermost to the uttermost all who call upon Him renouncing their sins, and believing that He not only can, but does hear their prayer for the forgiveness of all past sins, and the power of His resurrection to deliver them from the dominion of sin. We have been given to understand that the Roman Church during all these four centuries has never given the peoples of these Latin American countries any Bible at all in the language they can understand, that is, of course the percentage that could read it if they had it. That this is at least possible is suggested by the fact that in this city Benziger Bros., the great Catholic publishing house, told the writer that they did not know any place in this country where a Polish Catholic Bible could be obtained—although there are said to be four millions of Poles in the United States. If men of culture and education like Mr. Najera know so little about Christ, how much are those who have not enjoyed his advantages likely to know?

But to return from South America to this country, we are glad to tell you, dear Catholic friend, that Jesus need not "be born again" for you. The words from your own Bible quoted above are written to you as well as for you. You do not require any human hand to carry you to the healing pool of

Bethesda. The loving Saviour stands before you right now: He is far more anxious to save you FROM your sins than you are to be saved from them. There is not the slightest need to trouble the Virgin Mary or any saints or angels to put your case before Him. He knows just as much about you as He did about the Samaritan woman. He is "the same yesterday, and to-day; and the same for ever," and He will be with you all days "even to the end of life to fill your life with peace and joy in the Holy Ghost (Rom. XIV. 17)."

IRISH PROTESTANTS IN IRELAND

The Special Correspondent's Letter from Dublin in the Protestant Episcopal quarterly for October contains these paragraphs of sinister significance:

"One very serious factor of the trouble in Ireland since the Treaty was signed has been the expropriation of Protestants in considerable numbers. In certain areas this has been so serious that we are informed that, in at least one parish, not a single Protestant has been left. Old gentry families have been given a few hours to leave their houses, which have been looted and burned. Farmers have been turned out of their farms, and shopkeepers in the country towns robbed and expelled from their business. At Clifden, in Galway, a Protestant orphanage was burned to the ground and the children left in the open air. No trains were running and the roads were blocked; and but for the fact that a wireless message was conveyed to the British Admiralty and a destroyer sent to transport the little orphans to England, no one knows what would have happened to them. Protestant churches have been burned down, and in Dublin, one was entered by armed men destroyed the organ by rifle fire and did other damage. . . .

"The position of the Church of Ireland in these unhappy circumstances is one of great difficulty and danger. No one can pretend that Protestants are popular in Southern Ireland. In many parts, however, while there is a vague tradition that Protestants are "the English garrison" yet there is personal friendliness and good-will. In other parts there is active ill-will, and our people have had to endure insult, robbery and

expropriation, which the Free State authorities have been powerless to prevent. The fine mansions of the old Protestant gentry have been burned to the ground in large numbers, and there is no doubt that the motive is to get rid of them so that what remains of their land may be given to 'the people.' The result has been that many of our parishes have been depopulated, and there can be little doubt that this process will continue, for our people feel that there is no future for them or their children. The withdrawal of capital and credit—which is largely in Protestant hands—to say nothing of business experience, must have a serious economic effect on the country, and it is easy to see how it will affect the Church which is largely dependent upon their annual subscriptions. In the meantime Church life has come to a standstill. All we can do is in Kipling's phrase, 'To Stand by the Day's Work and Wait for Instructions.'"

AFTER THE AUSTRALIAN VICTORY

The Protestant World (Sydney, N. S. W.) of April 6, in an editorial headed "What Will be Next?" says:

"With such a phalanx of champions on the floor of the House we should soon be hearing of the introduction of measures to provide for the Government inspection of convents and monasteries. And the grip of Rome upon the various branches of our Civil Service must be immediately challenged, while we look forward to legislation to annul the effects of the dastardly *Ne Temere* decree and the *Motu Proprio* "*Quantavis Diligentia*" on the lines of the New Zealand laws, with similar penalties against priestly offenders.

"Preparations must be made for those convent prisoners who will be seeking shelter and help on their liberation from confinement. By far the greater number of successful candidates had answered the Federation questions in the affirmative, including Sir George Fuller himself, and consequently it is with no undue optimism that we look forward to an early fulfilment of hustings pledges."

GOOD NEWS FROM CZECHO-SLOVAKIA

The country of John Huss is making history at a rate which is astounding and unparalleled. A correspondent of the "Scotsman" has described what he saw and heard on Labor Day (1st May) in Pilsen, the second largest city in Czecho-Slovakia, with a population of 100,000, and great engineering works, paper mills, distilleries, breweries, flour mills, tar factories, nail factories, glass factories and potteries. In the immense square a vast crowd of men, women and children gathered to celebrate the Labor holiday, and amid perfect order they were addressed from two platforms. On one of these the chief speaker was M. Pick, the Mayor of the city, a Socialist, as indeed are two-thirds of the Town Council. The "Scotsman" correspondent states that the portion of the Mayor's speech which excited most enthusiasm was his denunciation of "our enemy," the Roman Catholic Church, and his call for a complete and speedy separation of Church and State. "The Republic, of which we are all proud," he cried, "has settled with the Hapsburgs; we must now settle with the other enemy of our race—Rome." We quote the correspondent: "It is amazing to find this hatred and contempt for the Papacy universally expressed. Pilsen has had a traditional reputation for fanatical devotion to Roman Catholicism. Again and again the city has been singled out by Popes as one of the most faithful cities in allegiance to the Church. It is not so to-day. A year or two ago 95 per cent. of the people in Pilsen were Roman Catholic, to-day there are only 45 per cent, who recognize Rome as their spiritual home, and every week more and more are leaving her."—"The Bulwark," June, 1922.

MORE PURGATORY GRAFT IN JERSEY CITY

It is not so very long ago that an unfortunate Catholic clerk in one of the courts in Jersey City died in such terror of purgatory that he left over \$7,000 to be expended in masses for his own soul and for those of certain relatives who had, he thought, preceded him to that delightful destination of all Catholics—good, bad and indifferent alike. The prospect of

association with Popes and Cardinals there in no way lessened his desire to cut shorter, if possible, his stay in that place where only Roman Catholics are to be found. And now comes "The Jersey [City] Journal" (Nov. 4) with a story of the will of one William Kelligar lately of 627 Ocean Avenue, who died October 6. After providing for debts, funeral expenses, etc., there are legacies of \$1,000 to a brother, and \$2,000 to a friend and this friend's wife (presumably). Then came items of \$1,000 to two cemeteries, and \$1,000 to the two executors; "the Commissariat of the Holy Land," Washington, D. C., gets \$100 "for perpetual membership of the Kelligar family in the crusade of the Holy Land" (whatever that is); and the Society for the Propagation of the Faith gets \$200 "for the perpetual membership of the father, mother, sister and brothers of the deceased as well as the donor himself." The humorist who headed this "story" with the caption "Leaves Bulk of Estate for Saving Souls" states that "all of these bequests and provisions might have met with the approval of the other members of the Kelligar family, it is said, but they object to the final clause, which stipulates that the entire residue of the estate shall be distributed to various Catholic orders for masses for the repose of the souls of the members of the Kelligar family."

From which it seems that some of these other Catholics think that the work of "saving souls"—in their cases—will be rather late after they have arrived in Purgatory.

One of these has filed a caveat against the probating of the will.

TWENTY-THREE HURT IN ST. ROCCO FESTA

When the writer was in China, he was frequently kept awake nights in summer time by giant fire crackers put off by heathens to scare devils away, and he also witnessed the operation during idol processions in cities. This feature of Asiatic paganism has been adopted by the Papal Church, and seems to appeal particularly to the Italian people, although it is doubtful whether their neighbors enjoy it as much as they do. On Sept. 29, according to the New York "Globe" six per-

sons were taken to Kings County Hospital early to-day, following the explosion of an aerial fire-works bomb at midnight, on the sidewalk of Berriman Street, near Shepard avenue, Brooklyn, at the close of a three-day fiesta of St. Rocco. The bomb had failed to explode in the air and fell among a large number of persons watching the display on the sidewalk. Five others were treated by ambulance doctors on the spot, and a dozen others were hurt more or less severely. Seven men were arrested for exploding fireworks without a permit, and the Bureau of Combustibles reported later that no permit had been issued for setting off fireworks for the celebration. But regard for city law is no stronger a point for the Roman Church in Brooklyn than the State laws of New Jersey with regard to gambling are to the priests of Rome in Jersey City.

FATHER O'CONNOR LAUDS TWO ARCHBISHOPS

The Rev. James Parker, Ph.D., President of the Board of Trustees, will, in the light of recent happenings in Jersey City, referred to in our October issue, appreciate this paragraph from *THE CONVERTED CATHOLIC* for August, 1891: "A reader of this magazine who says he is a Protestant while his wife is a Roman Catholic writes to say that he will be pleased if we commend some action of a Roman Catholic bishop or priest. We cheerfully comply with this request, and most heartily commend Archbishop Ireland of St. Paul, Minn., for a recent pastoral letter against lotteries, in which he says: "We do now prohibit the raising of money for religious purposes by the sale of chances, the use of wheels of fortune or by any method savoring of lottery or gambling. This is the first order of the kind ever issued by a Roman Catholic Archbishop in the United States. . . . We can also commend the Archbishop of Chicago, Dr. Feehan, for his action in forbidding the 'Sisters' to sit in the halls and vestibules of the court house and other public offices on pay days begging from the employees."

CROMWELL AND "THE CONVERTED CATHOLIC"

In our last issue we discussed at some length conditions in Ireland as exemplifying the evils of the Roman system in destroying that sense of responsibility on the part of the individual necessary to the practice of good citizenship. A few days later in turning over the leaves of a volume of Carlyle's Letters and Speeches of Oliver Cromwell we found this sentence in a "Declaration . . . in Answer to certain late Declarations and Acts framed by the Irish Popish Prelates and Clergy, in a Conventicle at Clonmacnoise (1650):

"You teach them 'Implicit Belief:' he that goes amongst them may find many that do not understand anything in the matters of your Religion. I have had few better answers from any—since I came into Ireland that are of your Flocks than this, 'That indeed they did not trouble themselves about matters of Religion, but left that to the Church.'"

A PAPAL NUNCIO AT WASHINGTON?

In a speech at the World Catholic Congress at Munich, Germany, recently, Cardinal von Faulhaber said that the 300,000,000 Roman Catholics of the world should insist by their votes that the Pope be represented at all political conferences. This idea was evidently inspired from Rome, and is simply the reassertion of the long-contested claim of the temporal authority of the Pope and his recognition as having a place among the princes and rulers of the earth. To accept it would of course give the Pope a representative in every capital and council chamber of the world, including Washington. Other nations will do as they please in the case, but there can be no doubt that the American reaction to such a proposition would be immediate, decisive, and final. We choose to be ruled from the city on the Potomac, not from the city on the Tiber.—*"Watchman-Examiner,"* Sept. 28, 1922.

With reference to the presentation of a fragment of Mount Everest to the Pope, who is much interested in mountaineering, it is not generally known that he uses a chunk of one of Mr. Lloyd George's perorations as a paper-weight.—*"Punch."*

**LETTER FROM FATHER O'CONNOR TO CARDINAL
GIBBONS****SIXTH SERIES—XXXII**

New York, December, 1905.

Sir:—This being the last month of the year 1905, I would like to bring before you and all the people of your Church certain ideas and principles which would enable you—and all human beings—to realize the goodness, the mercy and the love of God in the revelation He has made in His Word and in the Incarnation of His Son, Jesus Christ. In the natural order we human beings are all sinners, and as sin is opposition to God we are therefore condemned in His sight. But listen to what the beloved disciple John says in the third chapter and sixteenth verse of his Gospel: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." There is no exception in that statement. The natural man, the "carnal-minded" cannot discern the things of God, nor understand how an infinitely perfect being could love a sinner. But everyone can understand the meaning of the word "whosoever"—that includes all persons without exception. Whosoever, then, believes in the Son of God can be saved from sin and have eternal life. Are you and the people of your Church excluded? By no means. You and they are among the "whosoever," as much as other human beings. Do you and your people realize this? I think not.

I have written much on this subject in previous open letters to you, and I will only say now that your priestly and sacramental methods in dealing with the people prevent them from realizing the promise of God, that whosoever believeth in Jesus Christ shall be saved. Believing in Christ means acceptance of His teaching and heart devotion to His principles. "With the heart man believeth unto righteousness"—right living and working. Is this characteristic of the Catholic people? I do not say that their souls are blacker than the souls of other sinners. "All have sinned and come short of the glory of God." But while "other sinners" have the way of deliverance open to them in the promise of God, your Church, by its com-

mandments, traditions, sacraments and superstitions, stands in the way and prevents them from having access to the presence of the loving Father who gave His Son to be their Saviour.

Again and again I have said in these letters that there is no salvation in the Roman Church except through the hands of the hierarchy and priestly caste. If your Church could save the people, then these letters to you would never have been written and my life work would be in other lines, even as the work of the great leaders of the Reformation of the sixteenth century would not have been necessary. You and your whole body of priests, Cardinal, stand in the way, making void as far as you can the promise of God and preventing the people from enjoying the blessings of believers in Christ.

Now who and what are you and the Popes, prelates and priests of your Church that stand in the way and oppose the Gospel—the Good News of Christ and prevent the people from having free access to Him?

I shall not, on any part, be personal in characterizing the high priests of your Church, through whose hands only the people are taught to believe the love and mercy of God can come to them. I will let one of your own caste tell the story. I refer to the Rev. Jeremiah J. Crowley, a priest of Chicago. He is the latest of your priests whose voice has been raised in exposing to the world the nakedness of the Roman priesthood from Pope to curate, in the natural order of sinful men. He has not renounced your Church, he is of your faith. He declares in his book that he is a Catholic priest and that he will die a Catholic. We take him at his word, and here is what he says of the Popes, cardinals, prelates and priests of the Holy Roman Catholic Church. He is still "Father" Crowley, a priest of your Church, and what he says is "all in the family."

Father Crowley on Priestly Sins

In writing of the corruption in the College of Cardinals, Father Crowley quotes on page 108 a paragraph from a recognized Roman Catholic work, Dr. Pastor's "History of the Popes" (pp. 170-1) which reads:

"The lives of many cardinals, bishops and prelates are a sad spectacle at a time when one man could hold any number of benefices and squander unabashed the revenues derived from them in a career of luxury and vice. The serious corruption in the College of Cardinals began under Pope Sixtus IV, and during the reign of Innocent VIII it increased to such an extent that it became possible by bribery to procure the election of such a successor as Alexander VI. A glance at the lives of Ippolito d'Este, Francesco Lloris, Cæsar Borgia and others is enough to show the character of the members admitted under this Pope into the Senate of the Church. It was not until the reign of Julius II that a partial improvement took place, and even he bestowed the purple on such worthless persons as Sigismondo Gonzaga and Francesco Alidosi."

[Then follows more than a page of statements taken from Dr. Alzog's Manual of Universal History detailing scandalous episodes connected with several Popes and certain acts of Pope Benedict IX which brought special scandal and opprobrium upon the Chair of St. Peter].

Father O'Connor then says: "What a record of 'infallible' Popes of your Church, Cardinal. Yet it is from their hands, and the hands of their successors that the people are taught to expect the salvation of God."

The Parochial School

With regard to the parochial school, Rev. Father Crowley merely elaborates what THE CONVERTED CATHOLIC has been saying for years, although he supports his main statements by many interesting and unsavory details. Previous volumes of this Magazine bear witness that the parochial school is not desired by the Roman Catholic people, but is a part of the machinery by which the hierarchy desires to obtain political power in this country. It may interest you, Cardinal, to know what President Roosevelt, for whom Pope Pius X recently expressed such admiration, has said in his book "American Ideals:" "We stand unalterably in favor of the public school system in its entirety. We believe that English, and no other language, is that in which all the school exercises should be conducted. We are against any division of the school fund,

and against any appropriation of money for sectarian purposes. We are against any recognition by the State, in any shape or form, of State-aided parochial schools. . . . The immigrant must learn that we exact full religious toleration and the complete separation of Church and State. He must revere only our flag; not only must it come first, but no other flag should ever come second. He must learn to celebrate the Fourth of July instead of St. Patrick's Day (p. 69). . . . The same thing is true of churches. A church that remains foreign, in language or spirit is doomed" (p. 71).

This is more than enough on this subject, Cardinal. I have let this bold, brave priest, Father Crowley, describe the conditions existing in your Church. His book is full to overflowing of the criminal acts of the priestly sinners who claim to have power from God to forgive the sins of the people and who are the guides and instructors of children in the parochial schools. It is a loathsome record. Will the Catholics in this country continue to sustain an institution that breeds moral corruption and dwarfs the intellects of the rising generation? They will not. The time will come when they will discard the ministrations of the priests and turn to—what? Will they lose all faith in the supernatural like the French people and be Catholics in name without any religion? That will be their condition unless the way of salvation through Jesus Christ alone be made known to them. For more than a quarter of a century, by the divine favor, I have been doing a man's part in making known to these people what God has done for them, and what your Church has not done and could not do, for it stands in the way; and I believe the work of these years has not been in vain. But much more remains to be done. God helping us we shall press on.

As this is Christmas time, Cardinal, I wish you and your people the compliments of the season. I came out of your Church long years ago, but I still love the people. May they also come out, for Christ's sake. Amen.

Yours truly,

JAMES A. O'CONNOR.

BACK ISSUES OF "THE CONVERTED CATHOLIC"

An important feature of this Magazine is that, speaking generally, its "back numbers" are, in their principal content, as much "alive" to-day as when they first appeared. This fact has been brought home very forcibly in our search through early volumes for material for this issue and that for January, 1923, concerning Father O'Connor's early life and ministry. As the coming Forward Movement of Christ's Mission is likely to cause the sending out of many "back numbers" as sample copies, friends who desire to complete their files or replace those that have been mislaid or given away, would do well to obtain at once, the copies they need—ten cents each.

January, 1921: "Why Christ's Mission Does not Leave the Catholics Alone"; "Monsignor Sheppard's Splendid Idea for the Holy Name Societies and the 'Sixty per cent'"; "New York Catholics and Archbishop Hayes." February 1921: "Our Unpaid Debt to the Catholic People"; "Pope Leo XIII on American 'Free Institutions'"; March, 1921: "St. Patrick and his Church"; "Combine to Destroy 'Anglo-Saxonism'"; April, 1921: "Another Irish-American Cardinal"; May, 1921: "Archbishop Hayes and Allegiance" (containing sections of the Bishop's Oath, in both Latin and English); "The 'Americanism' of Cardinal Gibbons"; June, 1921: "The Education of Msgr. Sheppard"; "Pope Adrian IV and a Papal Prerogative"; July, 1921: "The Propaganda Film 'Deception'" (important points respecting the Henry VIII-Catherine of Arragon Divorce); "Making America Catholic" "The 'Indiscretion' of Admiral Sims"; August, 1921: "Why a Priest Got Married" (twelve reasons for his marriage published in Buffalo, N. Y. by a "Christ's Mission" priest, the Rev. T. V. Jakimowicz); "Fake Papal Propaganda" (concerning Methodists in Rome, King Edward VII and Lord O'Hagan); September, 1921: "The Screams of Pope Benedict XV"; "The Catholicism of King Henry VIII"; "The Cryptic Canon Barry"; October, 1921: "As Concerning Indulgences;" "Sinn Fein and Religious Liberty"; "Papal Teachers in Public Schools (seven reasons why these agents of the Vatican should not be so employed)"; "Some Proof Produced" contains citations from

Vatican documents of Popes Boniface VIII and Pius X and the notorious "to-Hell-with-the-Government" sermon of Dr. Phelan, St. Louis; November, 1921: "Papalism in Australia"; December: "Papal Lying Propaganda by Advertisement."

January, 1922: Letter of Dr. Bailey to Protestant Ministers; February: "Knights of Columbus History"; "Defeat of Rome Rule in Australia"; March: "Rome Rule in New York"; "Alas for Pope Benedict XV!"; April: "In Reply to a Catholic Editor"; "The Ethics of the Knights of Columbus"; "Shall I send my Daughter to a Convent?" "The Fruit of the Tree in Ecuador"; May: "The Best Friend of the Flag" (includes Dr. Belford's tirade against the 18th Amendment before the Volstead Law was passed); "Binding and Loosing"; "The New Hyphenate Party (Sinn Fein-German)"; "Great Protestant Victory in Australia (with Australian cartoon)"; "A Warning from Secretary Hughes" (with interruptions from Pope Leo XIII); "K. C. Ignorance of History"; Review of "Vocations" (a Catholic novel of convent life); July: "Public Money for Papal Institutions"; "Why I Left the Roman Church" (by an Australian former priest); "U. S. a Protestant Country"; August: "Papalism and Primaries in Maine"; "An Ominous and Suggestive Precedent"; "The DeLorme Murder Case"; "The Australian Protestant Programme"; "What's the Matter with America?" September: "The 'Americanism' of Papal Schools"; Popes Leo XIII and Pius XI Show Hostility to "Americanism" in Teaching and Administration; "The Carelessness of Archbishop Hayes"; October: "Gambling at a Roman Church Bazaar"; "The Blight of Papal Education."

"One of our former associates in the priesthood in Chicago, Father Cashman, pastor of St. Jarlath's Church, recently refused to christen a child whose parents wished to call it 'Garfield.' The reason assigned for such an insult to the memory of one of our Presidents was that General Garfield had been a preacher of the Gospel before he was elected to public office. The spirit of Rome lives in Father Cashman and in many other Roman Catholic priests in the United States."—THE CONVERTED CATHOLIC, June, 1891.

The Evangelical Protestant Society Is Ready

Prayerfully and passionately conceived, launched by some of the foremost Christian patriots in the nation, the Evangelical Protestant Society announces completion of its organization plans and solicits the approval and support of all Christian citizens.

The Society has erected a foundation of more than two hundred well-known citizens as charter members, the value of whose counsel and support is immeasurable. These people are inspired by no personal animosities or ambitions. They represent all of the various Protestant denominations and every member is actuated only by the necessity "to defend American Democracy against the encroachments of all who subordinate the ~~authority of our country~~ to any other authority," as stated in the Society's program of activities.

That program, adopted at a recent meeting of representative charter members, includes among its most vital aims: The defense and promotion of evangelical Christianity in cooperation with evangelical churches; establishment of a press agency, under competent control, to syndicate publication matter revealing to the American public the many respects in which certain interests—notably the Roman Catholic political machine—are calculated to subvert American institutions, suggesting and promoting safeguards against all such encroachments and providing information and data to organizations working in harmony with the Evangelical Protestant Society.

The alien arch-enemy of American institutions, of democracy and of Protestantism is rapidly mobilizing its strength in a supreme effort to control the approaching elections by maintaining the balance of power between political parties. A united Protestantism is needed to frustrate those foreign activities. Every day's delay is a day lost—at a time when it can least be afforded. The membership fee of \$2.50 is really nominal and will be used judiciously.

For full particulars address Secretary, Evangelical Protestant Society (Dept. C), 331 West Fifty-seventh Street, New York City.

